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HIC BENE QVIESCET  
 IOVINA QVAE VIXIT  
 ANNOS I ET · M · D · V  
 VIAT CONIVGI



(dove)  (dove)

D V L C I S S  
*titu* L V M

Several other inscriptions of the same cemetery of St. Eucharius have been already published by Herr Hettner, Director of the Provincial Museum of Trèves, in his *Korrespondenzblatt der Westdeutschen Zeitschrift für Geschichte und Kunst*, 1882, I, No. 10.

## 5.

I add a most interesting inscription that has just been discovered in the crypt of the well-known church of St. Paulinus, recently made famous by the discovery of the sarcophagus of Bishop Paulinus, adorned with most curious works of the 4th century, of which I will speak at another time. During the summer there was found a large marble slab, perhaps the *mensa* of an altar with the inscription :

0.03 m. V R S I O V I V A S I N Deo  
 0.26 m.

F. X. KRAUS.

*Freiburg im Breisgau.*

## NOTES ON BIBLICAL ARCHÆOLOGY.

Under this head it is proposed to call attention to some of the most important recent discoveries and discussions, without attempting to give an exhaustive list, and without defining too rigidly the limits of the department.

**JERUSALEM.**—CONRAD SCHICK has published in the *Zeitschrift des Deutschen Palästina Vereins*—*ZDPV.*—(VIII, 4, 1885) a theory of the course of the “second wall” of Jerusalem which leaves the Church of the Holy Sepulchre outside. He concludes, from a series of careful observations, partly on the surface and partly subterranean, that a continuous depression extends from beyond the Hospice of St. John on the N. E. to a point well past the Church of the Sepulchre on the S. W. This depression, the line of which so bends as to pass to the east and south of the Church of the Holy Sepulchre, from the abrupt fall and sharp definition of the

sides, he thinks to be artificial. In a few places he finds remains of ancient stone-work to the east and south of this depression, and close to it. He believes the depression to be the old ditch or moat of the city, and sees in the ancient stone-work bordering it the remnant of the second wall. The walls, pillars and gateways found in the "Russian Place" in 1883, he thinks belong to a great fortress adjoining the wall.

Another fragment of the second wall he finds in the layers of large stones discovered near the Jaffa gate, in 1885. The grading (in June, 1885) of the street passing northward by Frutiger's bank (well known to travellers) laid bare a line of stones apparently forming the inside of a city-wall; and excavations preparatory to building on the open ground which bordered this street on the west brought to light a parallel line so fashioned and placed as to indicate that it belonged to the outside of the same wall. Schick considers this wall to have made a sharp turn at a point (the "gate of the corner") N. W. of the "Pool of Hezekiah," so as to pass between this (including it in the city) and the Church of the Sepulchre. The discovered layers of stone, if prolonged southward, would fall just to the west of the Tower of David; whence Schick concludes that the "Gate of Genath" mentioned by Josephus as the south-western starting point of the second wall was not to the east of that Tower, but west of it. His views are illustrated by colored drawings executed with great care and precision. They demand the most respectful consideration, and should give a great impetus to archæological research. The great interest attaching to them concerns the site of the Holy Sepulchre, which may (not must) be genuine, if it can be shown that it lies outside the second wall.—Dr. GUTHIE, editor of the *Zeitschrift*, accepts the identification of the second wall without inferring (as Schick now does, against his former opinion) the genuineness of the Holy Sepulchre, although his view differs from Schick's in some minor details.

Dr. SELAH MERRILL (*Pal. Expl. Fund, Quart. Statement*, Jan., 1886), agrees with Schick in identifying the remains opposite Frutiger's bank as part of the second wall, but considers it impossible that it should, in that case, have passed south and east of the Church of the Sepulchre. He does not discuss Schick's argument, however, which, perhaps, he did not have before him. His own view as to the site of Calvary is elaborated in the *Andover Review*, Nov., 1885.

In connection with this subject may be noted the descriptions of newly discovered rock-hewn sepulchres in and about Jerusalem. SCHICK (*ZDPV*, VIII, 3, 1885) described (with plan) some recently found beneath the Coptic monastery, just north-east of the Church of the Sepulchre. He considers them to be unquestionably of Jewish origin, and thus another proof is to his mind afforded of the genuineness of the traditional Holy Sepulchre.

More extensive, but less interesting, are the tombs near the Grotto of Jeremiah, outside the Damascus gate (where Dr. Merrill places Calvary), described by SCHICK (*ZDPV*. ix, 1, 1886), and by MERRILL (*Pal. Expl. Fund*, *Quart. Statement*, Oct., 1885). Both agree that they are of Christian origin. Plans accompany the descriptions.

The discovery of a second aqueduct at the Pool of Siloam is described by Schick in the April No. of the *Palestine Exploration Fund*; it shows how the lower pool, called the *Birket-el-hamrâ*, received water directly from the "Fountain of the Virgin" at some period which Schick places prior to the completion of the well-known Siloam tunnel. This second aqueduct was found on the road from the Pool of Siloam to the mill in the rock-wall on the left: a hole at this point proved to open into a rock-hewn tunnel crossed by another.

**TAHPANHES** (Egypt).—Mr. W. FLINDERS PETRIE had secured additional evidence that the "Tahpanhes" of Jeremiah and Ezekiel is Tel-ed-Defenneh, where he excavated last spring (probably also the *Δάφνησι τῆσι Ἡγηλουσίγῃσι* of Herodotos ii, 30, 107). The great extent of the ruins, and the abundance and variety of objects found, offer a general confirmation of the identity. Tahpanhes was an important city (see particularly *Jer.* ii, 16). Besides this are the following particulars:—1. The daughters of king Zedekiah were among the fugitives from Jerusalem who found refuge in Tahpanhes (*Jer.* xliii, 6), and the chief of the three mounds at Tel-ed-Defenneh was called by Mr. Petrie's Arabs *El Kasr el Bint el Yahudî*—"the Castle of the Daughter of the Judæan." 2. Jeremiah was bidden (xliii, 9 *sq.*) to hide stones (בְּקֶלֶט בְּבִלְיֹן) "in the mortar, in the brick-work which is at the entrance of Pharaoh's house in Tahpanhes;" and Mr. Petrie found an open-air brick pavement, some 60 by 100 feet in area, "facing the entrance to the later buildings at the east corner" (cited by *London Times* from Petrie's journal, Apr., 1886). This would make Jeremiah's account intelligible. The relation of "the later buildings" mentioned by Petrie to the main "house" does not appear; but neither does it appear that the brick pavement before the entrance to them is necessarily connected with them. So far as is yet shown, nothing was discovered which throws light on the Egyptian form of the name of this city, or its meaning (*London Times*, June 18, 1886; *Academy*, June 26 and Sept. 4, 1886,—the last article describes objects found).

The Rev. HENRY GEORGE TOMKINS (*Academy*, Sept. 11, 1886) discusses the matter of the name, which he thinks is the same with the name of the queen, תַּחֲפַנְחֶס, *I Kings* xi, 19 (LXX, *Θεξεμίνας*). He proposes for the Egyptian form *Ta-khâ-p-ânkh-s*, and for the meaning "The brightness [or light] of the Pharaoh." The current interpretation has been that of Jablonski (*Opusc.*, 1804, i, 343), on the basis of the Coptic:—"Taphe-eneh; id est

*caput vel principium seculi.* Nos diceremus," he adds, "*initium mundi, vel terrae.*"

**DANIEL, v, 25.**—CLERMONT-GANNEAU offers (in the *Journal Asiatique*, July-Aug., 1886) new suggestions for the translation of מִנָּה מִנָּה חֶקֶל וּפְרִסִין (Dan. v, 25), suggested by Aramaic letters on an Assyrian weight in the British Museum. The letters had been read פֶּרֶשׁ ; Clermont-Ganneau found them to be פֶּרֶשׁ [i. e. פֶּרֶשׁ for פֶּרֶס] = "½," i. e. ½ of the (lesser) mina: the actual weight of the inscribed object corresponded to this. This suggested the reading מִנָּה, מָנָה (mina) for the first of the words above given. חֶקֶל might then be חֶקֶל = Heb. חֶקֶל and פְּרִסִין the plural (or dual) of פֶּרֶס. This would give, with the present division of words, "A mina, a mina, a shekel and (two) half-minas." Since, however, a shekel is only the 60th (or the 100th) part of a mina, he thinks it unlikely that these three weights would be arranged in this order. He seeks a verb in חֶקֶל, and prefers to connect the ו before פְּרִסִין with חֶקֶל, giving חֶקְלוּ (חֶקְלוּ or חֶקְלוּ, "they have weighed," or "weigh ye"). The repetition of מִנָּה at the beginning, he suggests may denote distribution, or difference, and proposes to see in the whole a proverbial expression (e. g., "A mina, a mina, they weighed [weigh ye] two half-minas;”—the author compares "Six of one and half a dozen of the other"), which Daniel interprets by paranomasia, i. e. by giving to the words, for his didactic purpose, a meaning suggested by their form, but not actually possessed by them in their proverbial use. Yet the proverb might have been appropriate to Belshazzar's case. Cl.-Ganneau compares the rabbinical מִנָּה בֶּן מִנָּה,—"*pheras*, son of a *mina*," applied to a son inferior to his father, (see Dan. v, 22). He does not commit himself to a precise translation of the phrase.

**MESHA-STONE.**—At last, eighteen years after the discovery of the Mesha-Stone, we have a thoroughly good publication of its (unfortunately mutilated) inscription. Professors SMEND (of Basel) and SOCIN (of Tübingen) have issued it in facsimile, with accompanying transcription, translation and notes (Freiburg i. B., J. C. B. Mohr, 1886). The work is based on a careful study of the extant parts of the stone (in the Louvre), and of two squeezes (one in the Louvre, and the other in Basel). The result has been to determine between eighty and ninety new letters, and to furnish a number of interesting readings.

**OLD TESTAMENT CHRONOLOGY.**—It does not appear that the Hebrews had much astronomy, but Dr. EDUARD MAHLER, of Vienna, bases a system of chronology on allusions which he finds in the Old Testament to eclipses of the sun. His results are reached through the actual calculation of eclipses which seem to him to correspond with the Biblical statements, and are astonishingly precise. Thus, from *Exod.* x, 21, he reckons that the Israelites started from Egypt on Thursday, March 27, B. C. 1335; from *Josh.* x, 12

*sq.*, that Joshua defeated the Amorites on Friday, January 31, B. c. 1296, at about sixteen minutes past eleven, A. M.; *Isaiah* xxxviii, 8, and *II Kings* xx, 9 *sq.*, he connects with the eclipse of June 17, B. c. 679; while the fall of Nineveh is fixed in B. c. 581, by the aid of *Nah.* i, 8, *Zeph.* i, 15, Herodotos i, 74, and the eclipses of May 28, B. c. 585, and March 16, B. c. 581. Some of these results are in themselves rather surprising, and involve other conclusions equally so: *e. g.*, Samaria falls B. c. 688, and Jerusalem B. c. 557! The author's lines of argument are ingenious, and some of his remarks acute; he is skilful in combining his proofs, and in giving his system such an appearance of concatenation that the unwary may miss the loose joinings. His exegesis, however, is under the influence of his theories, and his treatment of Ptolemy's Canon and the Assyrian chronology is decidedly cool. That part of his book (*Biblische Chronologie*, Wien, 1887) which treats of the Jewish Calendar is of more value, though much less entertaining.

**GAULANITIS** (Gaulān, Djölān, Dschölān, Jaulan), in the East-Jordan country, is in a fair way to be thoroughly understood. Herr G. SCHUMACHER (whose book, *Across the Jordan*, London, 1886, deals with his journey of exploration in that region) fills a double number of the *ZDPV.* (ix, 1886, Heft 3 and 4) with a description of it, accompanied by maps and profiles; and Dr. FRITZ NOETLING is about to publish in the same journal a treatise on the geology of the district. A preliminary report of his journey there in 1885 has already appeared (*ZDPV.* ix, 2, 1886).

**MUMMY OF RAMESES II.**—It is sufficient to allude to the unrolling of this mummy, which took place at Cairo, June 1, 1886 (*Academy*, July 3, 1886, —*cf. S. S. Times*, Aug. 14,—and *Revue Arch.*, July–Aug., 1886, with photographs).

**SYRIAN STONE LORE.**—Captain C. R. CONDER has just published, under the above title, a book which is of interest to students of Biblical Archæology. It was received too late for extended notice in this number of the JOURNAL.

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